THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (MATT. 4: 44).

No. 12, Vol. LXXIX. Thursday, March 22, 1917. Price One Penny.

WHAT'S IN A NAME?

"MORMONISM" MISUNDERSTOOD BECAUSE OF ITS UNPOPULAR TITLE. THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

WHAT'S in a name? So asked one who has been called the chief of English bards; and hosts of thoughtful minds have been conscious of the same insistent query springing up as a conception original to each. Who but the superficial will venture to deny the influence of names? We are all subject to the witchery of bias and of prejudices for or against; and the odium or the good repute of a name ofttimes determines our provisional acceptance or rejection of that for which the name stands.

Most of us are in the habit of putting up our knowledge in little packages, each labeled with a name. These we stow away in more or less orderly fashion, and though we glance frequently at the label, we are apt to forget what any one of the packets really contains. It is difficult to find a designation limited to a word or a phrase that adequately describes the contents of a pigeon-hole in the desk; the title of a book may tell little about the pages.

"Mormonism" is an unpopular name; the truths for which it stands, the eternal principles which it embodies are more readily believed in, if left unlabeled. It should be remembered that the term "Mormon," with its several variants, was first applied to the people now so designated, by way of nickname. But nicknames may be so sanctified by effort and achievement, that they become titles of respect and profound significance. To this fact history lends definite and abundant testimony.

It may be remembered that the term "Christian" was first applied as an epithet of contempt. You know how it was hurled in hatred and disdain at the disciples in Antioch (See Acts 11: 26). Yet the followers of Christ accepted the name and hallowed it by sacrifice and righteous deeds; and to-day the world counts but one distinction greater than being called a Christian, and that is to be a Christian in fact.

The early application of the term "Mormon" to the people of that Church, had reference to the Book of Mormon, which was first published in the year 1830. This work is known to-day, by name at least, among reading and thinking people generally; and the misrepresentation embodied in its pseudonym, the "Mormon Bible," is now pretty well understood. As set forth on the title page of this much discussed work, the book purports to be a translation of certain ancient records, which in turn were in part an abridgment of more extended writings, giving an account of the aboriginal peoples of the Western Continent, of whom the American Indians are the degenerate posterity.

The "Mormon" people do not resent the misnomer by which they are commonly known, and which has been fastened upon them by popular usage. They deplore, however, the possible misunderstanding that the Church to which they belong professes to be the Church of Mormon. It should be understood that Mormon was a man, a very distinguished and a very able man it is true, an eminent prophet and historian, according to the record bearing his name, but a man nevertheless. The "Mormon" Church affirms itself to be in no sense the church of Mormon, nor the church of Joseph Smith, nor of Brigham Young, nor of any man other than the Savior and Redeemer of the race. The true name of this Church, the designation by which it is officially known as an organization among men, is THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

The "Mormons" claim that this distinguishing title was given through Divine revelation, and they cite as evidence of propriety and consistency attaching to its bestowal the words of the resurrected Christ to the disciples of the ancient Church in the West. To the supplication: "Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter," the Lord Jesus Christ, there present in person, replied:

"Verily, verily, I say unto you, why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? for by this name shall ye be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; therefore whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the

Father in my name, that he will bless the church for my sake; and how be it my church, save it be called in my name? for if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel. Verily I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things ye do call, in my name; therefore if ye call upon the Father, for the church, if it be in my name, the Father will hear you; and if it so be that the church is built upon my gospel, then will the Father shew forth his own works in it" (See Book of Mormon, III. Nephi 27: 4-10).

The "Mormon" people aver that the distinguishing features of their religious system, in short, the essentials of the philosophy of "Mormonism," are epitomized in the name of their organization—THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

If the name may be used without Divine warrant, its assumption cannot fail to be regarded as sacrilege; if it has been authoritatively bestowed, one need look no farther for explanation of the vitality exhibited by the Church in so impressive a degree from the day of its organization to the present.

MINUTES OF THE NEWCASTLE CONFERENCE.

THE Newcastle semi-annual conference was held in Victoria Hall, Fowler Street, South Shields, on Sunday, March 11th, 1917. There were in attendance: Mission President George F. Richards, Conference President Parley M. Condie, Elders Vincent Shepherd, Evan O. Perkins, George W. Perry, Harold Lee Browning, and William D. McAlister.

The morning session commenced at 10:30 by singing, "Improve the shining moments." Prayer was offered by Brother W. Derbyshire. Continued by singing the Sacramental hymn, "Reverently and meekly now."

The Sacramental gem was recited by all, led by President Parley M. Condie. The Sacrament was administered by Brothers A. Banks and J. Forster.

The concert recitation, Matt. 22: 37-40, was recited by the congregation, led by Elder Vincent Shepherd.

The solo, "He knows," was rendered by Sister W. Burns (Carlisle branch).

President Parley M. Condie extended a hearty invitation to all present, and asked President George F. Richards to address the meeting.

President George F. Richards expressed the pleasure it afforded him of again meeting with the saints of the Newcastle conference in conference meetings. He spoke of the recent departure from

this mission of President Jonathan Hunt, and the appointment of Elder Parley M. Condie to succeed him as president of the Newcastle conference. Both of these men had been earnest workers in the mission, and both bore the true spirit of a servant of the Lord. The speaker complimented the little children on their rendition of the concert exercises, and gave valuable instructions to the teachers and parents in relation to their responsibilities in the matter of teaching and training the children. Many of the hymns sung in the Sunday School are of themselves gospel discourses. The children should be taught the meaning of the sentiments expressed in these hymns, so that their singing may be from the heart; then the songs sung will be as prayers unto the Lord, and shall be answered with blessings upon their heads. He told the children that they should not become discouraged if they could not see in themselves intellectual growth from Sunday to Sunday. Their physical growth is slow, but in time they will become fully developed physically. The mental and spiritual growth should keep pace with the physical growth. This can be accomplished by continuous effort and faithfulness. A person cannot be saved faster than he obtains knowledge, but knowledge, of itself, is not sufficient for salvation. One must be good in the true sense of the word, which means to abstain from wrongdoing, and to do all possible for others.

"There's sunshine in my soul to-day," was rendered by Sisters Allason and Brother George Short.

The next speaker was President Parley M. Condie. He opened his address by asking the question: "Was the Church of Jesus Christ of Latter-day Saints of God, or of man?" He then proceeded to prove the purity and perfectness of the organization of the Church. How could Joseph Smith, an unlearned boy, found such an organization without the help of our heavenly Father? The speaker concluded his remarks by bearing a strong testimony, and exhorted all who held the Priesthood to live lives worthy of their office.

The meeting was closed by the congregation singing, "Now let us rejoice." Benediction was pronounced by Brother T. Stewart.

The afternoon session commenced by singing, "Come, O Thou King of kings." Prayer was offered by Brother Tait. Continued by singing, "Softly beams the sacred dawning."

President Parley M. Condie presented the names of the general and local authorities of the Church. All were unanimously sustained.

Elder Evan O. Perkins was the first speaker. He said, in part, that we cannot know the things of God without the help of the Holy Ghost. There is only one way to obtain the Holy Ghost and find salvation, and that is by obeying the laws of God. "In vain ye call me Lord, Lord, if ye do not obey." The speaker concluded his remarks by bearing his testimony.

The next speaker was Elder Harold L. Browning. He expressed his pleasure at meeting with the saints, and asked God to help him in his missionary work.

Elder William H. McAlister was next called upon to address the congregation. He said he was proud to be thought worthy of being called on a mission. He spoke of the chaos which exists in the religions world to-day, caused by men misconstruing that infallible guide—the holy Bible. The speaker proceeded to expound some of the teachings of Christ in the Bible, which are taught by the Church of Jesus Christ of Latter-day Saints, for God is still at the head of creation, and He said, "I am the Lord: I change not."

A duet, "Cast thy bread upon the waters," was rendered by Sister L. Bitten and her daughter, Dora.

The last speaker was President George F. Richards. He said that the word "Mormon" is a misnomer. It was given to us by those who are not of us, and was not intended as a compliment. However, as the real meaning of the word is "more good," we are not averse to being called "Mormons." Our proper appellation is Latter-day Saints. Being members of the Church of Jesus Christ, the title Latter-day Saints distinguishes us from the members of the Church of Jesus Christ in primitive days, who are designated as Former-day Saints. The gospel, as restored through the instrumentality of the Prophet Joseph Smith, is not a new gospel, but the old one, it having been instituted in the heavens before the world was, as we read in Titus 1:2: "In hope of eternal life which God that cannot lie promised before the world began." This gospel was revealed to Adam, Enoch, Noah, Moses, and Abraham; and by the Savior Himself, was established in the meridian of time. It has in it the power of God unto salvation to all those who believe in it and obey its laws and ordinances. Its requirements are just and reasonable, and strict obedience thereto brings joy in this life, as well as in the life to come.

The session closed with singing, "O, say, what is truth?" The benediction was pronounced by Brother W. France.

The evening session commenced at six o'clock by singing, "Come, come, ye saints, no toil nor labor fear." Prayer was offered by Brother Nicholson.

The quartette, "O my Father," was rendered by Sisters Allason, and Brothers W. Derbyshire and J. M. Lickess.

The first speaker was Elder Vincent Shepherd. He said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The first principles are taught by Jesus Christ. If we are honest with ourselves, and live up to the knowledge we have, then we learn to know the Father, and blessings shall follow. The speaker stated that he believed in the administration of the elders. Man is healed in accordance with the faith he possesses.

A solo, "The Better Land," was rendered by Sister Lydia Rutter.

The next speaker was Elder George W. Perry. He said that we might barter the gospel of Christ for pleasure, but we should certainly lose by such a transaction. In order to have a permanent share in the gospel of Christ, man must adhere to the laws of Christ. Elders are sent to expound the gospel in all its purity to those who possess only fragments of the gospel. The speaker explained that we use the Book of Mormon with the Bible, not before the Bible, as many people believe.

A solo, "The Lost Chord," was rendered by Sister L. Batt.

President George F. Richards said that infant baptism is not ordained of the Lord, but, on the contrary, through the Book of Mormon prophets, He has revealed the fact that this practice is an abomination in His sight, and, through the Prophet Joseph Smith, has made plain the beautiful truths that Satan has not power to tempt little children, and those who die before they reach the years of accountability, which is eight years of age, have eternal life, having been redeemed, through the blood of Christ, from before the foundation of the world. Baptism is for those who are capable of believing and repenting. Parents are given the responsibility, by revelation from the Lord in this dispensation, to teach their children, before they are eight years of age, the doctrine of repentance, faith in Christ, the Son of the Living God, and baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, by those who are in authority. "And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands" (Doc. and Cov. 68: 27). There are no inconsistencies in the gospel as taught by the Latter-day Saints. The Savior said, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." There is no necessity for discarding the principles of baptism in order to make apparent the mercy and justice of God, for adequate provision is made in the gospel plan for the preaching of it to those in the spirit world who have not had the privilege of hearing it here in this life, and by vicarious means having the ordinances performed for them, to be made effective for their salvation by their acceptance of the same, after the gospel has been preached to them in the spirit world.

President Parley M. Condie exhorted all lady missionaries to progress in their good work, and so become worthy of their office. He advised all to pay strictly their fast offerings and their tithes, and also to lend out the Church literature, which has the effect of interesting people in this good work.

The conference closed by singing, "We thank Thee, O God, for a Prophet." The benediction was pronounced by President Parley M. Condie.

The conference was well attended, there being present at the morning session eighty-eight, at the afternoon one hundred and twenty-five, and at the evening one hundred and thirty-eight. An enjoyable time was spent by all.

Meetings in Gateshead.

Well attended meetings were held in the Gateshead branch at the usual place of meeting on Saturday afternoon and evening, March 10th. At these meetings remarks were made by President George F. Richards, each of the six elders of the Newcastle conference, and local brethren and sisters.

Dorothy Sydney Mackinlay, Clerk of Conference.

THE SPIRITUAL MAN.

Sometimes we hear good men complaining that goodness is so powerless; the effort to do right and to keep a pure soul and to live by highest standards is dishonored and despised, we hear. All such complaints are utterly unworthy of the good man. There is nothing more refreshing and magnificent in the whole world than the satisfied good man, the man who lives to do right, who is entirely above such weak complaints and never dreams of making them. In the first place, he is too busy, too perpetually occupied with the enthusiastic struggle of his life, to think whether he is powerful or not. He is a being in himself, and if he can so bear this life of his that God shall see it and approve it, and be able to fill it with himself, he must be satisfied. But then, if he does lift up his eyes and look about, he cannot count himself powerless. Rather, he is overwhelmed and oppressed by the power that he carries. For is he not the judge of all things? O my dear friends, it must be that a truly spiritual man has nothing to complain of in the world! It is not that he must struggle on in misery and contempt until he gets to heaven, and only there be happy and content, but now, here, all that is best in life is his. Let him not degrade the high dignity of his lot, or make it less tempting to other men by talking of its sacrifices or disgraces. He that is spiritual is already the king of the world.—Phillips Brooks.

Cease from antedating your experience. Sufficient for to-day are the duties of to-day. Don't waste your life in doubts and fears; spend yourself on the work before you, well assured that the right performance of the hour's duties will be the best preparation for the hours or ages that follow it. 'Tis the measure of a man, his apprehension of a day.—R. W. Emerson.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 22, 1917.

EDITORIAL.

THE "MORMONS" AT HOME.

THE subjoined paragraph appears in a newspaper cutting received at the *Millennial Star* office. It is refreshing to read of an attempt to treat the subject of "Mormonism" in a spirit of fairness and kindness, so contrary to the grotesque pictures that are presented from time to time in the press:

"Last night, under the auspices of St. Stephen's Literary Society, Dublin, the Rev. George Townshend, M.A., gave a lecture entitled, 'The Mormons at Home.' The Rev. Harvey Stewart, Rector of St. Stephen's, introduced Mr. Townshend, who is the author of 'The Conversion of Mormonism.' The lecturer said that there are about two hundred thousand of them in the United States, all wealthy men. The 'Mormon' Church, of which Joseph F. Smith is now the President, is a Church of officers. It has an elaborate missionary system, with fifteen hundred to two thousand missionaries, none of whom is paid by the Church in Utah. There is, to this day, a considerable section of the 'Mormons' who do not believe in polygamy. They have a large body of simple, Christian sectarian views. The Anglican church, the lecturer said, is trying to convert 'Mormonism,' not 'Mormons.' There is no doubt, he thinks, that the Mormonism of to-day is changing. Mr. Townshend was thanked for his lecture."

The remark may be permitted that though the Latter-day Saints generally are in comfortable circumstances, and that none of them are found in "slums," yet it is far from true, that all are wealthy. Many are not wealthy, and some are, unfortunately, poor, and need assistance, but, as a general rule, the Lord has prospered them both temporally and spiritually. It should also be said that it is not quite correct to regard the saints as "a church of officers." The Church is, as was the New Testament church, an organization of "priests and kings," in the sense that nearly all the male members hold the Priesthood, either the Melchizedek or the Aaronic, but it is not a church of officers. The Church is well organized, and each organization has its officers, but there are no more officers than are necessary for the successful work for which each organization has been formed. In this respect there is no essential difference between the "Mormon" Church and other denominations which have a number of auxiliary organizations, each with a set of officers. The suggestion might also be permitted, that any Literary Society interested in a true statement of the history, or the doctrines, of

the Church of Jesus Christ of Latter-day Saints would do well to invite a "Mormon" elder to deliver a lecture on the subject. Any of them would be glad to do so free of charge. There is no way of obtaining the truth about any subject, except by receiving it from somebody who is thoroughly familiar with it by close study and personal experience.

J M. S.

"MORMONISM" THE EVERLASTING GOSPEL.

At a religious gathering held recently in the interest of missionary work, in connection with anniversary celebrations at Central Hall, Renshaw Street, Liverpool, some rather startling views of the conditions prevailing were expressed by the Rev. Thomas Phillips, president of the Baptist Union. As reported in the Liverpool *Post*, of March 1st, this year, he urged the importance of prayer, and then went on to say that seventy-five per cent. of the people did not believe in God at all. They said they did, but they really did not. The report continues:

"If," he said, "we believed as much in God as we did in Kitchener, or Asquith, or Lloyd George, the war would have come to an end before now. The fact is that England, as a whole, believes that God is not greater than the German Emperor" (hear, hear). He felt like going up and down the land and preaching the first article of the Apostles' Creed—"I believe in Almighty God." What was the good of disguising facts? The man in the street, regarding the churches as a whole, did not believe that God had anything to do with them. What they needed in the Free Churches was a spirit equivalent to that found in the Roman Catholic churches—something that would make the people bow their heads, subdue themselves, and fill them with awe because God was in their midst. The war had altered things wonderfully. Most of our soldiers had ceased to live for themselves; it was for the churches to go a step further and see to it that they lived for God (hear, hear)."

We quote this and call attention to the fact that the Prophet Joseph Smith was martyred, and the elders of the Church are reviled and spoken evil against for no other reason than their belief in the necessity of crying repentance to the world, and of pleading with God's wayward children of all nations to turn to God. It is the lack of faith in Almighty God that is the cause of present evils and calamities, just as the Rev. Mr. Phillips states. If men believed in Almighty God, they would also believe in the Revelations He has given in our age, as well as those on record in the Bible, and they would govern their lives in accordance with the principles preached by our Lord and Savior, and exemplified by Him in His life and death.

John, the Revelator, was given a wonderful vision of a Lamb standing on Mount Zion, surrounded by one hundred and forty-four thousand, marked as belonging to His Father, and singing a

"new song"—not any of the old tunes. They are said to be virgins, "not defiled with women." That is to say, they are pure, because entirely separated from churches that falsely claim to belong to Christ, for in the symbolical language of the Revelation, "woman" stands for a "church," true or false (Rev. 12: 1; 17: 3, 5, 6). After this vision he is shown another, by which he is given to understand how the wonderful gathering of Saints around the Lamb on Mount Zion, and their separation from the world, had been brought about. For he saw "another angel fly in the midst of heaven, having the everlasting gospel to preach" to the inhabitants of the earth, and the burden of his message was, "Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of water." In other words, Give glory to and worship God, who is revealed in the story of the creation, in Genesis—God, in whose image man was made, and not any man-made conception of the Deity. That is the everlasting gospel. That is the gospel which the Prophet Joseph proclaimed to the world, and which the elders of the Church are still preaching. That is the gospel which the children of men, according to Mr. Phillips' outlook upon present conditions, are in need of. Fear God, "for the hour of his judgment is come."

If men would only investigate "Mormonism" candidly, in the light of the Scriptures, and endeavor to find out, from its practical results, how far it is adapted to man's spiritual and temporal needs, they would see that it is the everlasting gospel which God promised, through John the Revelator, to cause to be preached again in the latter days, and that it is the very message of salvation which the world needs to-day.

J. M. S.

Brother George Tait, of Darlington, in acknowledging the receipt of a bound copy of the *Millennial Star* for 1916, kindly adds, "I think the books are a good investment, as [by their aid] you can refer to any subject comprising the plan of salvation." The *Star* has for one of its aims to be a helpful work of reference, and we are pleased that it is appreciated as such. Bound volumes can now be obtained at the Liverpool office.

"Let him who wants to hear a good sermon be careful to contribute all that he can towards this most desirable result. If he go to his place in the sanctuary without prayer, and listen without sympathy, can he reasonably expect a 'good sermon'? Has he any right to do so?"—Selected.

"Let not the preacher become a servant of words; rather, let words be servants to the preacher."—Augustine.

SOUTH AFRICAN ANNUAL CONFERENCE.

THE elders of the South African mission of the Church of Jesus Christ of Latter-day Saints gathered at "Cumorah," the newly-purchased home, in Mowbray, a suburb of Cape Town, for their annual conference, on January 6th and 7th, 1917. There were in attendance: President Nicholas G. Smith and wife, Florence G. Smith, of the South African mission; President Frank D. Price, Elders Jesse D. Jewkes, Victor G. B. Harris and wife, Catherine B. Harris, C. Elmer Sessions, LeGrand P. Backman, and Richard E. Folland, of the Cape conference; President Wilford D. Le Cheminant, Elders Harry J. Treleaven, A. Bailey Dunford, and Malcolm L. Robinson, of the Bloemfontein conference; President Leonard A. Robins, Elders Harvey M. Hanson, Ira M. Croff, and Aaron N. Merrill, of the Transvaal conference.

The morning session commenced on Sunday, January 7th, at 10 o'clock, with President Nicholas G. Smith presiding. The song, "Come, come, ye saints," was sung, and prayer offered by President Nicholas G. Smith. Continued by singing, "Lord, accept our true devotion."

The Sacrament was administered by Presidents Frank D. Price and Leonard A. Robins.

President Smith, who was the first speaker, read the statistical report of the mission for the past year, which showed an increase over the previous year. Two members had been excommunicated. He spoke of the seriousness of that step, and gave advice as to how to guard against it. The local Priesthood has not been idle. One brother and his wife have been called to labor as missionaries, making a total of three local members in the mission field. Tithing had been more than double that of any other year, thereby making it possible for the Church to purchase a home, with land adjoining, where he hoped and prayed that the saints, at a future date, would build a church. Many sick and afflicted had been, and are being assisted, some being kept entirely by the funds of the Church. The total membership of the mission is three hundred and sixty-seven souls.

The general and local authorities of the Church were sustained, the vote being unanimous.

President Smith announced the death of President Francis M. Lyman.

Elder Malcolm L. Robinson spoke of the spiritual feast he enjoyed in meeting with the Priesthood, and in conference. He desired to do his best to further the work. Despite opposition, he could see, he said, that we were making progress.

Elder Harry J. Treleaven said he was pleased to get back to his old home after an absence of twenty months. He related some of his experiences, and said that he was happy and had had his testimony greatly strengthened since entering upon missionary work.

He spoke of the Word of Wisdom and the law of tithing, and the blessings received by those who observe them.

Elder LeGrand P. Backman brought greetings from the saints of Port Elizabeth, and reported the apparent progress in that town. He dealt at some length on the principle of revelation, and stated some of the arguments met with against it. He read from the book of Revelation, showing why revelation is just as necessary these days as in former times.

Sister Catherine B. Harris said she had attended many conferences in South Africa, but this was the first as a missionary. She felt the responsibility, but was very happy, and had enjoyed her missionary work and association with President and Sister Smith. She spoke of the duties of the man and the woman in the home, and expressed the hope that we might all learn to work. She said that the woman's place was in the home, and that young girls should be trained to be good mothers.

Elder Aaron L. Merrill said he had enjoyed his work. He related some of his experiences while laboring in Johannesburg. We are, he said, chosen out of the world; if we were of the world, the world would love us. We must endure the bitter, in order to enjoy the sweet. He spoke of the purification of water through dashing against obstacles in streams and rivers, and of its stagnation when in quiet ponds, and likened the rocks and hindrances to our hardships, showing thereby that we can gain something from all our experiences.

Singing, "Ere the sun goes down." Prayer by Elder Jesse D. Jewkes.

The afternoon session was called to order at two o'clock by President Smith. "Nearer, dear Savior, to Thee," was sung, and then prayer was offered by Elder Victor G. B. Harris. Continued by singing, "O my Father."

President Wilford D. LeCheminant brought gospel greetings from the saints at Bloemfontein. He referred to the Articles of Faith as a summary of our belief, and spoke on the first, "We believe in God, the eternal Father, and in His Son Jesus Christ, and in the Holy Ghost."

Elder A. Bailey Dunford said that it was a testimony to him to feel the beautiful spirit which exists in our meetings, and stated that even the presentation of the names of the authorities of the Church sends a thrill through him. He spoke of the prophecy of Daniel concerning the coming of the kingdom of God, and told of the present conditions of the world, which are helping to fulfil this prophecy.

Elder C. Elmer Sessions said he felt that he should not take up much of the time, as he had had the privilege of talking to the Cape Town Saints for some time. He bore a strong testimony to the truth of the gospel, and referred to the leaders of the Church as being strong leaders in intellectual things, as well as spiritual.

President Leonard A. Robins said he felt it a pleasure to meet and associate with the saints and elders. He said that in comparing the teachings of other faiths with those of his own, they seem very shallow, although we are sometimes considered narrow. Some people claim to be teaching the gospel, but only have a fragment of it. Some have mystic ideas of the hereafter. He referred to the song, "O, my father," and spoke of our idea of pre-existence and after life.

Elder Ira M. Croff said he had enjoyed his work, and felt that there was something great in it; that we are all able to enjoy ourselves, wherever we are placed. He spoke of the atonement of Christ to save mankind, and of how we should follow the plan laid down. We all have faults, but God knows the attitude of all upon the earth, and we, therefore, receive the blessings we are entitled to. We should add to the greatness of our being, and feel that the world has been made better by our having lived in it. Pleasures are sweet, but real happiness is obtained by doing good and following God's commands.

Sister Florence G. Smith said she felt sorry to lose the companionship of those who are assigned to new fields, and must leave Cape Town, but she knew that it was the duty of each missionary to go where he is called. She related a story of a boy making a beautiful garden, and when questioned as to who helped him, he forgot to acknowledge the hand of God. We should strive to make ourselves as beautiful gardens, but acknowledge the hand of God, and cultivate faith and instil it into the hearts of the children.

Elder Victor G. B. Harris said he felt grateful at having the privilege of taking part in spreading the gospel message. He made an appeal to us all to learn to do our duty. He spoke of the good that can be accomplished by having friends, and referred to the fact that many non-members have a testimony of the gospel, but are unable to accept membership in the Church. Many outsiders use the teachings for their edification, while some members use them for their damnation. All who pay heed to the commands of the Lord will receive blessings. He cited the cases of David and Saul.

A tenor solo, entitled, "The Homeland," was sung by Elder A. Bailey Dunford, accompanied by Elder LeGrand P. Backman.

Elder Harvey M. Hanson said he received great pleasure in meeting in conference, and although few in number, they felt the fulfilment of the promise that where two or three were gathered together in His name, there would His Spirit be also. He spoke of the indifferent feeling many people seem to have in regard to the gospel of Christ; many being willing to let the blind lead the blind, and others who had found light in the Scriptures allowing themselves to become disgusted with religion in general. He spoke of the apostasy from the gospel, and its effect upon the

people of the world; also of the authority men must have in order to preach and administer in the ordinances of the gospel.

Singing, "Lord dismiss us with Thy blessing." Prayer by Elder Richard E. Folland.

The evening session commenced at 7:30. President Smith called the meeting to order, and announced that the first song would be, "We thank Thee, O God, for a Prophet." Prayer by Elder Le Grand P. Backman. Continued by singing, "Though deep'ning trials."

Elder Jesse D. Jewkes said he rejoiced to see so many present, and hoped the friends would use their intelligence to judge and pass opinion upon what has been said, and what would be said in defence of the work we represent. He spoke of the calling of the elders, to come into the world to preach the gospel, from all walks in life. Christ chose His apostles from the common people, and not from the class which was considered educated. Knowledge comes from God. He mentioned some of the changes which had been made in the religions of to-day, and dealt with the necessity of having officers, as Christ established them, in the Church. He spoke of salvation for the dead, and read from the Scriptures to prove that doctrine.

Elder Richard E. Folland spoke of the growth of the Church, and stated that it was now in a position to demand the earnest attention of the world. He referred to the reports of this field, to show the advance that had been made. He spoke of the apparent change of attitude of the people of Port Elizabeth from former years, as we are now associating with many of the influential persons there. He dealt briefly with the persecution and hardships endured by the early members, and said that the insults hurled at us applied, as a rule, to our parents and grandparents. If it were not for the teachings of the Savior, we would not be able to stand this. He spoke of how the saints of Port Elizabeth had been blessed with a hall to hold meetings in, and that they were acknowledging these blessings, endeavoring to keep the commandments of God.

President Frank D. Price made an earnest request that all would investigate the claims of "Mormonism." He referred to the prophecy made by Joseph Smith that a great and marvelous work was to be performed through the establishing of the gospel. When this was uttered, it seemed quite impossible that it could be fulfilled, on account of the position of the Church; but it has proved to be a true prophecy. He then spoke of the many impostors who had established churches of their own, but as soon as they died, their churches were also dead. He also spoke of preaching the gospel without pay, and remarked that the last three months, when he and his companion traveled through the country without purse or scrip, were the happiest of his life. He related a few of their experiences, and said that they were treated very

well the entire trip. He bore a strong testimony to the truth of the gospel, and testified that God is no respecter of persons, and that whoever approaches him in humility will have their prayers answered.

President Smith spoke a few words concerning the system of the calling of the elders, and their characters. He reminded the people that the elders were called from all occupations in life, and do not study specially for the ministry. He referred to the accusation that we are in the mission field for the purpose of obtaining young girls for improper purposes, and refuted that false charge. We are sometimes accused, he said, of worshiping Joseph Smith. This we do not do. We love him as an instrument in God's hands in restoring the gospel. The speaker then told of the murder of the Prophet Joseph, because he claimed to receive revelations from God. He related an instance of an elder in the Southern States of America being shot by a mob because of his testimony for the gospel. What spirit prompted the Jews to crucify the Christ? The same spirit that prompts the people of these latter days to persecute the saints. The mission of the elders of the Church of Jesus Christ of Latter-day Saints is one of love for mankind. He made an appeal to the friends present to investigate. When moving into this new locality, he said, he had invited the police authorities to call at the house at any time, so that they could see how we live. He had received a letter from one of our members, who is a prisoner in Germany. He stated that every unmarried male member in South Africa had obeyed the call of his government to join the forces. By virtue of his calling, President Smith blessed the members of the South African mission.

The conference was brought to a close by singing, "Zion stands with hills surrounded. Benediction by Elder C. Elmer Sessions.

Priesthood meetings were held on the 6th of January at 9 a.m. and 2 p.m., and a special Priesthood meeting on the 14th of January, at 3 p.m. At these gatherings the missionaries expressed their feelings as laborers in the vineyard, and their hopes for the future, and many instructions were given. An excellent spirit characterized all the gatherings.

RICHARD E. FOLLAND, Clerk of Mission.

PHARAOH was a great king in Egypt, and his name a terror to the surrounding nations; but even this king and all his hosts were drowned in one of God's smallest seas!

FAMILIARITY with vice blunts the edge of virtue. True art lifts nature from gross surroundings, and shows her in her loveliest form. It is left for the "realist" in literature and in art to present her in soiled garments.—E. J. GIBBONS.

FROM THE MISSION FIELD.

A Pleasant Social.—The saints of the South London branch (London conference), on the 7th of this month, held a social gathering in honor of Sister Lillian R. Wallace. For the past six months she has been one of the active lady missionaries of the branch; she has also taken great interest in Relief Society work. Now she is about to leave for Zion. The hall was crowded with saints and friends who came to wish Sister Wallace a happy and safe journey.

Relief Society Reorganized.—The Norwich Relief Society (Norwich conference) has again been organized with the following sisters as officers: Emma L. Burrell, president; Theresa Reynolds and Hannah Crotch as first and second counselor, respectively; Jessie Hunt, secretary and treasurer, with Rachel S. Carey as assistant; and Sarah J. Shuttleworth, Agnes Blyth, Emma Howes, and May Wilkin, teachers.

Baptisms.—On Saturday, March 17th, 1917, a baptismal service was held in the Latter-day Saints' meeting room, 295 Edge Lane, Liverpool, when nine candidates were received into the Church through this holy ordinance. This was the first time that the new baptismal font has been used. After singing and prayer, appropriate remarks were made by Elder J. M. Sjodahl. Elder George S. A. Tofte officiated. The new members were confirmed immediately after the baptism. The services were very impressive, and a beautiful spirit prevailed.

DIED.

PERRY.—At Belfast, Ireland (Irish conference), March 4th, 1917, Martin Perry. Deceased was born February 7th, 1896, at Newtownards, Ireland; baptized September 25th, 1916, by Elder William W. Kent, and confirmed same day by Elder George Brooks, Jr.; ordained a priest October 22nd, 1916, by Elder Sidney L. Wyatt. Brother Perry died a faithful Latter-day Saint.

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EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.